ANSWER
TO THE
DECLARATION Published
BY
The Archbishop of CANTERBURY and other Bishops.

BRITISH MUSEUM

A LETTER *to the Lord Arch-bishop of* CANTERBURY, *in* ANSWER *to a* DECLARATION *publish'd by his Grace, and, some of, the Bishops in and near* LONDON, *testifying their* Abhorrence *of the present Rebellion* so call'd; *With an Exhortation to his Grace to renounce the Popish Doctrines of Resistance, Dispensation with Oaths, King-killing, &c. and to return to his Allegiance (nine Times sworn) to King* JAMES.

THIS Day I received your kind Present of a *Declaration*, subscrib'd by your *Grace*, and a Dozen of your *Colleagues*; I expected an Apostolical Epistle, not doubting but your *Grace* would have taken the wise Man's Advice, *Eccluſ.* 32. 3. *Speak thou that art the Elder, for it becometh thee, but with ſound Judgement*, and herein I was much deceived, for I found it a meer CANTERBURY TALE, and void of that Understanding which is to be expected from an Assembly of Apostles.

Your *Grace* seems to plead much for your *deareſt Intereſts*, and the *Honour* of the *Church of England*, and tell us of some that are valued for a *pretended Zeal* to the *Church*, I was glad to hear there was any of that Order in this *Luke-warm Age*, and we may now conceive, that GOD has left himself a Remnant as he did in the Days of *Elijah*.

I am a Member of the Church of *England* in your Province, and have an Aversion to the Errors of *Popery*, nor Inferior to your Lordship; for I have never made those Advances to the See of *Rome*, which I fear has been made by your *Grace*, for I have not with *Papiſts* imbib'd the Doctrines of the Lawfulness of Rebellion, Dispensation of Oaths, &c. Yet, tho' I am farther di-

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ſtant from *Rome* than your *Grace*, I cannot ſee any Cauſe to boaſt of Lenity and Moderation to *Papiſts*, (as you intimate) for, have they not been haraſſed with double Taxes for 27 Years? Have they not been frequently impriſoned and their Goods ſeized without Cauſe? Have not the Jayls been fill'd, when ever any *Machiavels* have a Trick of State to play?

You ſeem to be marvellouſly aſtoniſh'd, that profeſs'd Members of the Church of *England* ſhould ſet up the *Rightful Heir of the Crown*. What? is your *Grace* ignorant that Loyalty and Allegiance are the diſtinguiſhing Doctrines between us and Papiſts, and that the Church abhores depoſing Doctrines? Is your Grace of Revolution Principles, and can you blame our Brethren in the North, for ſeeking to re-eſtabliſh by Force of Arms their Liberties and Properties, and what is more dear to them than their Lives, the *Epiſcopal Church*, which was overthrown by good King *William's* Piety and your *Grace's* Moderation, above 27 Years ſince.

But your Grace tells us that you have abjured *James* the Third, and I believe you lived in thoſe Days, when 'twas faſhionable to *abjure Charles the Second*, yet the Nation found Shelter in a merciful Reſtauration; but with your Leave we will conſider the Force of the *Abjuration*. All you Caſuiſts agree that a Man cannot by one *Oath* abſolve himſelf from the Obligation of a former *Oath*, and you know that before the *Revolution* all Perſons were ſworn *to bear Faith and true Allegiance to King* James *the Second, his Heirs and lawful Succeſſors*: I think your Grace in the ſeveral Courſes of Degrees and Preferments took this Oath about nine Times, perhaps your Excuſe will be, That the Laws have ſince oblig'd you to take the *Abjuration*; to this I anſwer, *If thou haſt been forced to*

eat,

eat, arise, go forth, VOMIT and thou sha
Eccles. 31. 21 I do not mean as the prophane Wag do, who absolve themselves by a Drench of Carduous Posset; your Grace knows too well that Repentance is the Spiritual Import of the Text.

I must seriously and sorrowfully confess, that *Oaths* (which should become the sacred Ties of Conscience) are become too much the Jest as well as the Practice of the Nation. We all know that *Oaths* to *Lawful Princes* are binding by *divine and humane Laws*, and that *Oaths* contrary thereto, oblige to nothing but Repentance; else the *Solemn League and Covenant* might pass for Truth, as also the Abjuration of the Line of King *James*, the First. and then I know not what will become of King *George's* Pretensions, behold the antient Oath by which he was abjured before his Birth, *viz.*

„ *I A B* do hereby swear that I do renounce the „ pretended Title of *Charles Stuart*, and the *whole* „ *Line of the late King James*, and of every other „ Person as a single Person, pretending, or which „ shall pretend to the Crown, &c.

ex pede Herculem, this Oath at the Restauration, and all other impious Oaths imposed by *Usurpers*, were declared void and illegal, and your *Lordship* in several Capacities has taken the solemn Renunciation of all illegal Oaths, and have your self sworn to King *James* the Second, *his Heirs and Lawful Successors*, tho' you would have us now swear to *George* and his Train, which makes the Adversaries of GOD and our Church to blaspheme, and say, *There is neither Truth nor Rightcousness in them, for they have broken the Covenant and Oath that they made*, 1 Mac 7. 8

But besides these Oaths (which are taken it seems *pro Forma*) before the Magistrates, we have lifted up

devour

our Hands to GOD (every Year on the 29th of *May*) and VOWED to detest Rebellious Principles, *viz.* PROMISING IN THEE AND FOR THEE ALL LOYAL AND DUTIFUL ALLEDGIANCE TO THINE ANOINTED SERVANT [JAMES II] NOW SET OVER US, AND TO HIS HEIRS AFTER HIM, whom we beseech, &c. I have considered the wise Man's Advice, *Eccl.* 5. 4 *When thou vowest a Vow unto GOD, defer nor to pay it, for he hath no Pleasure in Fools, pay that which thou hast vowed.* I know no Power on Earth can dispense with this my solemn Covenant, and do wonder what *Papal* Indulgence your Lordship has found to absolve you from your GRACE of Obedience, for my Part I dread the Consequence of such *Self absolution*, and fear what the wise Man threatens, *In the Congregation of the Ungodly shall a Fire be kindled, and in a rebellious Nation Wrath is set on Fire*, Eccl 16 6. *For we have spoken Words swearing falsely in making a Covenant, thus Judgement springeth up as Hemlock in the Furrows of the Field*, Hos. 10 4.

You tell us your ALL lies at Stake (which is none of our Concern) perhaps you may *be afraid where no Fear is*, for I am perswaded the People of *England* have nothing to fear from an *English Prince*, he will look upon his Subjects as his *Bretheren*, and will rejoice to see his Subjects return to their Alledgiance: And it will be his Intrest, as well as his Inclination, to make his People flourish, and to deliver them from the Tyranny of *Foreigners*; he will exercise the Clemency so natural to the Family of *Stuarts*, he will follow the Example of his Royal Uncle *Charles* the II. perhaps he may as *Solomon* did, put *Zadock* in the Place of *Abiathar*, and *send thee to thy Fields at Anathoth*; he may confine *Shimei* to his Place, and if *Joab* should take

take hold of the Horns of the Altar, h
ding to the Mercy inherent in his Famil
agreeable to the *Christian Dispensation*) no
there: He will consider, that tho we have abjured him (as *Peter* did *Christ*) it was for *Fear* and not of *Hatred*, the only Reproach he will offer us, is to ask us if *we love him more than these*, i. e. *the Usurpers*, and when we assure him of our Future Fidelity, he will never upbraid us of our past Follies.

Your Grace tells us the Import of the Oath of Alledgiance, had it not the same Import when your Grace took the same Oaths to the late King *James*, *his Heirs and Lawful Successors*? I am sure if all People had then understood the Import of their *Oaths*, there had never been so general a Defection, and we had never *cursed the King, no not in our Thoughts* Eccl. 10: 20.

We desire not to discourage those you call *Rebels*, and animate a *Famlly of Usurpers*; because we know not that they have any *just Possession of the Crown*, or that the same was settled on them by *mature Consideration*: We know that those who gave the Elector the *Crown*, bestowed that which was not their own, for after they had banished their King, and like the Rebels in the Gospel, *Luk.* 19. denounced that they *would not have this Man*, i. e. their Lawful King *to reign over them*, they did as other Sinners, endeavour to justify their Crime, and strengthen themselves in Wickedness, but *wo to them that decree unrighteous Decrees*, and it has happened to them according to their *Iniquity*, for they banished their old King to save *Chimney-Money*, and have in the stead thereof got innumerable Taxes for 99 Years; they proclaim'd his only Son an Impostour, and would now be content to have the Off-spring of an Adultress to reign over hem, they have banished an *English* King of their own Blood and Coun-

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w covet to have for their Rulers, a *fierce ople of a deeper Speech than we can perceive; of a ſtammering Tongue that we cannot underſtand*, Iſa. 33: 19. Will not any one be now perſwaded, that thoſe who made theſe Laws were either wanting in their Love to their Country, or in Depth of Underſtanding? yea verily *the Princes of Zoan are Fools, the Counſel of the wiſe Counſellers of Pharaoh is become brutish*, Iſa. 19: 11, 13.

Neither are we ſatisfied that this Settlement will tend to the Security and Benefit of theſe Kingdoms; for it hath intailed on us perpetual Wars, till the diſputed Titles ſhall be determined by the Sword and Bloodshed: Neither have we all the Reaſons in the World to think our ſelves happy in the Perſon who reigns over us. If, the Wiſdom or Piety of a Prince be to be meaſured by the Choice of his Counſellors, examine who they are that excel in Knowledge, and ſee the Depth of his Underſtanding, ſee who among them bewrayed the *Font* of the Church, and wiped his Poſteriors with the Leaves of our Common-Prayer, and then take the Meaſure of our Prince's Zeal for our Church, ſee the deſired Progeny, and remember *that Sand and Salt, and a Maſs of Iron, is eaſier to bear, than a Man without Underſtanding.* Sir *John Sucklin* ſays, every Generarion grows wiſer and wiſer, Go to *Hanover*, and you will ſee that Saying verified in a Grandſon.

If you admit your *Lawful Prince* to the peaceable Poſſeſſion of his Throne, you will ſee a Man fitted for the Rule and Government of an *Engliſh* People, one who is no Stranger to their Genius and Language, one who is too much a Gentleman to reſent the Injuries of former Times, and too much a Chriſtian to remember paſt Offences; in his Days you ſhall *behold a King to reign*

reign in Righteouſneſs, and Princes to rule in Judgment, Iſa. 32: 1. But whether his Foes will admit him or not, yet I am aſſured that *greater is the number of thoſe that are for us, than thoſe that are againſt us*, and the Arm of God will in due time preſerve a *Gracious, Prince* for the Poſſeſſion of his *juſt Right:* Truſt not in the Arm of Flesh, when *the Judge of all the the Earth* reſolves *to do right Morcover, the multitnde of thy ſtrangers ſhall be like ſmall duſt, and the multitude of the terrible ones* ſhall be as Chaff that paſſeth away, *yea it ſhall be at an inſtant ſudderly*, Iſa 29: 5.

'Tis very dis-ingenuous to load the Ashes of a deceaſed Prince with the few Miſcarriages of his Reign, eſpecially, when your Grace cannot be ignorant who they were that betrayed that King into diſtaſtful Meaſures: You know that the Prince of *Orange* cotreſponded with thoſe we call evil Counſellers, and like a crafty *Politician*,, or rather the *Deceiver of Mankind*, ſuggeſted what he thought might be diſtaſteful to the People, in order to make our King odious; yea, one of them [*Sunderland*] (the Heir of whoſe Virtue and Merit is no mean Man) turned Papiſt, that he might again the greater Credit to his Counſels, and force a well meaning Prince into unlawful Meaſures: Oh! let us never object to the Church of *Rome* the Craft of Jeſuits! when one Proteſtant Jeſuit cou'd undo Three Kingdoms! but let us reſolve *to take away the Wicked from before the King, and his Throne ſhall be eſtabliſhed in* Righteouſneſs, Prov 25: 5.

The King cannot but look upon the Clergy of the Church of *England* as Partakers in his own Misfortunes; for the ſame Force that drove the King hence, laid this Judgment upon the Clergy to *ſtarve or* SWEAR (notwithſtanding their great Merit in bringing about the *Revolution*) but 'tis a very unjuſt Charge upon the

Clergy (very few excepted) that they any ways contributed to the Change that was made in the Government. 'T is true, they preached with a good Conſcience againſt the Errors of the Times, as they had done in all preceeding Reigns, but ſtill taught their Flock the Duty of Obedience to Princes, and inſtructed them to *fear the Lord and the King, and not meddle with them that are given to Change;* in this they performed the Function of faithful Paſtors, but pray ſee what ſort of Watchmen ſucceedde theſe *Trumpeters of Sion*, even ſuch as the Prophet deſcribes, *Iſa.* 56 10. *His watchmen are all blind: they are all ignorant, they are all dumb dogs they cannot bark, ſleeping, lying down, loving to ſlumber, yea, they are greedy dogs which can never have enough, and they are ſhepherds that cannot underſtand, they all look to their own way every one for his gain, from his quarter*, as if the Grace of God had forſaken them when they broke his Covenant. Which of the Court Chaplains ſince the Revoltion beſtowed one Sermon on their Maſter, upon the faſhionable Sin of Sodomy? Which of them dare open his Mouth againſt the modish Sins of *Uſurpation* and *Inceſt*, or dare give us the import of theſe Words. *Ezek.* 22. 11. *Another in thee hath humbled his ſiſter his father's daughter.* If ſuch Vices had needed Reproof before the *Revolution*, there wanted not faithful Clergy to reprove the Sin; and God be praiſed there is a Generation come up, who are ready to vindicate the Honour of the Clergy, and are not afraid to profeſs the ancient Principles of the Church, and we hope are ready *to blow the Trumpet in* Sion, *and to tell the People of thir Trangreſſion, and the Houſe of Jacob their Sin.*

But pray, my Lord, tell us not of the many Prayers you have made ſince the *Revolution. For the moſt high is not pleaſed with the Offerings of the Wicked, neither is*

he

he pacified for Sin by the multitude of Sacrifices, Eccleſ. 34 19. and you may well think that thoſe who have been oppteſſed by an *unrighieous Power*, have not been wanting to make their Complaints to God, and *when one prayeth, and another curſeth, whoſe voice will the Lord bear?* Eccleſ. 34. 24.

I am perſwaded you never will be reproached or called *Rebel* and *Thraitor* for ſtanding *true* to your Oaths, it only remains, that you do heartily Repent of your Folly in *abjuring* your *Lord* and *Maſter*, and never believe thar your Repentance will cauſe the Number of Atheiſts or Papiſts to be increaſed: Your Fall has given great Scandal, and cauſed divers to Err and depart from our Church to the Church of *Rome*, and made others to turn Infidels, when they ſaw the ſacred Ties of *Oaths* to be deſpiſed; you muſt endeavour to reclaim theſe from rheir Sin, by your Perſeverance in Repentance

Becauſe Sentence againſt an evil Work is not ſpeedily executed, your Grace reſolves to pronouce that you know the Mind of Providence as perfectly as if you had the *Urim* and *Thummim*; But pray conſider what ſignal Providences have protected the KING from his Childhood, and even from a late Attempt of the Eearl of *Stairs*, employing many Spies and Aſſaſſines to take away that precious Life, which only, under God, can reſtore us to our Rights and Liberties, and notwithſtanding you have with Papiſts embraced King-killing Doctrines, and the *Princes of Iſrael are in us to their Power to ſhed Blood*, yet (obſerve it well) *God ſhall hide him under the ſhadow of his Wings, until this Tyrany be overpaſt.*

Your Grace ſeems to fear, that your Flock will run from you into the Church of *Rome*, but I rather fear the Shepherds will run in firſt. My Advice is, that you

you once again return unto your Allegiance, and renounce the Popish Doctrines of Rebellion, Kin-killing, Diſpenſation of Oaths, &c. This only will preſerve our Church from the Infection of Popery, and will eſtabliſh us in *Peace and Righteouſneſs*; but if after God hath openend the Eyes of the Nation, you ſhall ſtill *harden your Heart*, I ſhall ſay with Prophet, *The Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your Eyes*, Iſa. 29. 10 but as your Grace concludes, *I pray, That we may all in this our Day ſee the things that belong to our Peace, before they are hid from our Eyes.*

I am,

My Lord,

Your Graces

Obedient Servant.

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